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"Lift Your Eyes to Springtime Cheer"

CONTENTS

The Message of the Risen Christ, *Charles Fillmore* - 1
The Power of Prayer, *Stewart Haring* - - - 9
Actions Speak Louder than Words, *Zeiger Hay* - 16
Walk in Newness of Life, *Esther Freshman* - - 22
Peace Begins at Home, *Clara Beranger* (Part Four) 28
The Physician Who Asks No Fee, *Fred A. Barrow* - 38
Remove the Thorn, *Blanche Tromble Evans* - - 41
I Meet My God in Silent Prayer, *Charles Fillmore* - 48
Wherein Lies Our Weakness and Our Strength? *Rose Umbreit* - - - - - - - - 52
Sunday Lessons - - - - - - - - - - 60

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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from April 20 to May 19

Illumination: Steadfastly beholding the good, I am illumined by the Holy Spirit within.

Prosperity: My giving thanks for spiritual abundance fills my coffers to overflowing. Success meets me on every hand.

Healing: Christ, the image and likeness of God, is made manifest in me, and I am every whit whole.

For instructions about these thoughts turn to page 48

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The Message of the Risen Christ

from the writings of

CHARLES FILLMORE

I am the first and the last, and the Living one; and
I was dead, and behold, I am alive for evermore.

THE UNIVERSAL invisible astral substance, or ether of physical science, is the substance of Divine Mind. This may suffice in a general statement as regards things invisible, but it is not strictly correct. The substance of Divine Mind is not a space-filling element, which the akasa is described to be, but an idea of substance. All of God's creations are first ideas and have neither form nor space-filling quality. They are like the rules of mathematics and music—always present, yet not limited in any way by matter or material laws. Using these divine ideas the Lord God, or I AM, created the Garden of Eden out of astral substance. This is what we see as points of light in the silence,

for it is actually alive with a force and intelligence imparted to it by thought.

In The Revelation we read that John, on the isle of Patmos, was "in the Spirit on the Lord's day" and heard behind him a great voice saying:

> What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamun, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not . . . I am alive for evermore, and I have the keys of death and of Hades. Write therefore the things which thou sawest . . . the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

Here the resurrected and ascended Jesus showed Himself to John in symbolical form and then explained to him the symbology. The purpose of the body is to demonstrate the presence of God. It is thus likened to a church by prophets and the Scripture writers.

The name Ephesus means "desirable; appealing." Ephesus represents the central building faculty of

the consciousness called desire.

The name Smyrna means "myrrh." Smyrna represents substance.

The name Pergamum means "strongly united." Pergamum represents the intellectual consciousness in man.

Thyatira ("burning incense; inspired") symbolizes the intense desire of the soul for the higher expressions of life.

Sardis ("precious stone; prince of joy") represents the riches of power (precious stone); also joyous dominion (prince of joy), a prince belonging to the ruling family.

Philadelphia ("brotherly love") represents the love center in consciousness.

Laodicea ("justice of the people; judgment of the people") represents a phase of the judgment faculty in the individual, expressing itself in the personal.

When man crucifies the personality and kills out all human selfishness his thoughts are resolved into divine ideas, and his body takes on its true character—which is a manifestation of divine intelligence. In this estate man is not confined to a body of form and shape. He has centers of consciousness around which he can make a form if he so desires, but this is to bring his presence to the comprehension of the sense man only.

The body is not one church, but seven. These seven bodies are not discerned until the light of divine intelligence is turned upon them. This is represented by the seven golden candelsticks. In the midst of this light is one "like unto a son of man."

The description that follows is wholly symbolical and represents the developed powers that are latent in every man.

When the seven nerve centers in the organism are quickened, purified, and transmuted into spiritual intelligence, they may be compared to relay batteries, through which divine life, love, and intelligence manifest themselves. Fire flashes from the eyes; the feet glow as burnished brass; and the voice is like the music of flowing streams. The seven stars in the right hand represent the sevenfold powers of man in intelligent action, and His countenance was as the sun in His strength—the wisdom and warmth of Divine Mind poured forth in unlimited splendor.

This mighty being scared John (the apostle of love), to whom He appeared, and he "fell at his feet as one dead." He was assured that there was nothing to fear. It was not an angel nor a god that he beheld, but a living man. Jesus had been in sense consciousness and had passed through all the stages of death and had the keys to the various thought states that are represented by "death and . . . Hades." He had risen above them and is "alive for evermore."

A Boston minister once had a dream in his early ministry that was as real to him as the vision was to Peter when he saw the sheet let down from heaven:

"It was Saturday night, when I was wearied from the work of preparing Sunday's sermon. I dreamed I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered

and passed slowly up the left aisle. Nearly halfway up the aisle a gentleman offered him a place in his pew, which he quietly accepted. Excepting the face and features of the stranger, everything in the scene is distinctly remembered. After the service the gentleman with whom he had sat approached me with great eagerness. I asked, 'Can you tell me who that stranger was who sat in your pew this morning?'

"In the most matter of course way he replied: 'Why, did you not know that man? It was Jesus of Nazareth.'

"With a sense of keen disappointment I said: 'My dear sir, why did you let Him go without introducing me to Him? I was so desirous to speak with Him.'

"And with the same nonchalant air the gentleman replied: 'Oh, do not be troubled. He has been here today and no doubt He will come again.'

"And now came an indescribable rush of emotion. What was I saying? In what spirit did I preach? What did He think of our sanctuary? How was He impressed with the music and the order of worship? A lifetime, almost an eternity of interest, crowded into a single moment."

This dream had such an effect upon the minister that it changed his life and his ministry and his church.

Jesus still lives in the spiritual ethers of this world and is in constant contact with those who raise their thoughts to Him in prayer. The promise was not an idle one that He would be with those who have faith in Him. "Let not your heart be

troubled, neither let it be fearful. Ye have heard how I said to you, I go away, and I come unto you."

His body disappeared from our fleshly eyes, because He raised it to its proper place in the ether; but He can make His presence felt to anyone who looks to Him for help.

Jesus did not go to a faraway heaven, there to abide until the great day of His second coming. He explained again and again, in language that anyone who has even a slight understanding of the interrelation of spirit, soul, and body may comprehend, that He would continue to exist in the etheric or fourth-dimensional realm, which He called the "heavens." He appeared after the Crucifixion to five hundred at one time; and to many others, notably Paul, whom He converted by talking to him out of the ether. This all confirms His promise, "Lo, I am with you always, even unto the end of the world."

The present race consciousness makes a mediator imperative, and we accept the claim of Jesus: "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day."

Our thoughts and words are the tools with which we build our consciousness and body. So we use words to concentrate our mind and unify ourself in the Christ Spirit. We live in a universe of ideas that respond instantly to our thoughts. We are, therefore, surrounded and saturated by Spirit, waiting upon our dynamic words. It is given to us to lift ourself up, "as Moses lifted up the serpent in the wilderness."

We cannot separate Jesus Christ from God or

tell where man leaves off and God begins in Him. To say that Jesus Christ was a man as we are men is not true, because He had dropped that personal consciousness by which we separate ourselves from our true God identity. He was consciously one with the absolute principle of Being. He had no consciousness separate from that Being; therefore, He really was that Being to all intents and purposes.

Yet He attained no more than what is expected of every one of us. "That they may be one, even as we *are*" was His prayer.

It is all accomplished through the externalization of the Christ consciousness, which is omnipresent and ever ready to manifest itself through us as it did through Jesus. Let "Christ be formed in you."

This principle has been perceived by the spiritually wise in every age, but they have not known how to externalize it and make it an abiding state of consciousness. Jesus accomplished this, and His method is worthy of our adoption; because, as far as we know, it is the only method that has been successful. It is set forth in the New Testament, and whoever adopts the life of purity and love and power exemplified in the experiences of Jesus of Nazareth will in due course attain the place that He attained.

The way to do this is the way Jesus did it. He acknowledged Himself to be the Son of God. The attainment of the Christ consciousness calls for nothing less on our part than a definite recognition of ourselves as sons of God right here and now, regardless of appearances to the contrary. We know

that we are sons of God; then why not acknowledge it and proceed to take possession of our God right? That is what Jesus did in the face of most adverse conditions. Conditions today are not so inertly material as they were in Jesus' time. People now know more about themselves and their relation to God. They are familiar with thought processes and how an idea held in mind will make itself manifest in the body and in affairs; hence, they take up this problem of spiritual realization under most favorable conditions. It must work out just as surely as a mathematical problem, because it is under immutable law. The factors are all in our possession, and the rule was demonstrated in one striking instance and is before us. By following this rule and doing day by day the work that comes to us we shall surely put on the Christ as fully and completely as did Jesus of Nazareth.

The process by which Jesus evolved from sense to immortality was, first, the recognition of the spiritual selfhood and a constant affirmation of its supremacy and power. Jesus loved to make the highest statements such as: "I and the Father are one." He made this statement before the Resurrection, so we know that He was not fully conscious of its reality. But by the power of His word He brought about the realization.

PHILLIPS BROOKS SAID: *Prayer is not coaxing God's reluctance, but taking hold on God's willingness.*

The Power of Prayer

STEWART HARING

Part One

THE VALUE OF PRAYER was well known to Jesus and to all mystics of all times. The tremendous power that came as a natural result of its use did not pass unnoticed by His apostles; and they, too, desired to avail themselves of this great ally. Accordingly we find recorded in Luke 2:1 the following: "And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples." Upon this request He gave the beautiful words that have come to be known as the Lord's Prayer and are used as the model for the ideal prayer. In fact, it has become the prayer that we utter on all occasions—and this is fitting, for it reminds us that we should ask for things spiritual before all others. It also teaches us humility before the glories of God and emphasizes our absolute dependence on Him, which should be our strongest conviction. We should always use this prayer joyfully and take care never to let it become a mere thoughtless, mechanical repetition of words.

In order that we may profit by the example of a perfect prayer life, the Scriptures give us many glimpses of our Lord in prayer. His life gives us a silent rebuke for our own lack of prayer, and we stand especially guilty when we use the excuse of being too busy. Jesus was also very busy, healing

and preaching to the crowds that thronged about Him from early to late. He was tired and received only a few hours' rest each night, but in Mark 1:35 we read: "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." We have all risen early "a great while before day" to make a pleasure trip, but who of us actually has risen to pray? When He was pressed for time, Jesus rose early to pray rather than be denied this blessed privilege. When you are too busy to pay the deserved attention to spiritual things, remember the words of Martin Luther: "I have so much to do today that I must spend several hours in prayer." In Luke 6:28, we also find, "Bless them that curse you, pray for them that despitefully use you." It takes but little faith to return the love of those who love us, but only those farther advanced on the path of Truth can bring themselves to pray to the Father to bless their enemies. We should love our fellow men as we love God, for mankind is made in His image; and if our love is in Christ, it will surpass all boundaries, embracing even our enemies, and all creation. Jesus was willing to practice what He preached; for as He endured the agony of the cross, He prayed for His executioners, "Father, forgive them; for they know not what they do."

There should be times when each one of us is alone with God in private communion. We should turn our thoughts and attention away from the things of this world and concentrate them upon our heavenly Father. We must enter into the innermost chamber of our being, where dwells His Spirit, and there con-

verse with Him. Our entire being must be centered inwardly in order to become attuned with the Father. This is the most mystical form of prayer and will surely result in great blessings; this is what Jesus referred to when He said, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall recompense thee." When Jesus was considering the selection of His apostles, He realized that He had a most important decision to make, for the entire future of His church would depend on these men after He returned to His heavenly Father. What did He do? "He went out into the mountain to pray; and he continued all night in prayer to God." He prayed for guidance to choose correctly those apostles who would carry on the great work He had begun. If Jesus needed the divine guidance of the Father in His life, surely we need Him in ours! Many of our pains would be alleviated, burdens lifted, and problems solved if we would only "take it to the Lord in prayer." In Mark 6:46, we read, "And after he had taken leave of them, he departed into the mountain to pray." This was customary of the many prayer periods in the life of our Saviour. He prayed in solitude, He prayed in public, He prayed in joy, He prayed in sorrow. His entire life was a life of prayer. He prayed in the synagogue, in the Temple, on the housetop, in the fields of Jerusalem; He prayed on the sea, on the mountainside, and in the inner chamber. The entire essence of His life became steeped in prayer. Prayer became the whole concept of the new age; where heretofore the priest in-

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terceded with God for man, Jesus now taught His apostles the wonderful art of direct prayer.

Jesus taught that we must not only be earnest but also patient in our prayers. He told us to remain steadfast in time of tribulation and not become discouraged if our prayers are not answered when and as we think they should be. "And he spake a parable unto them to the end that they ought always to pray, and not to faint." Often, when evil seems strong and the good in the world small and weak, despair and weakness creep over us. The wicked seem large in numbers while the good seem pitifully few. "And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Christ knows that the field is too much for us to harvest alone, and again we resort to prayer for aid. It is unavoidable that we sometimes become overwhelmed by the sin of the world, but it is then that we should redouble our prayers to God to send more laborers to the harvest. In Luke 18:9-14, we find the story of the Pharisee and the publican who went to the Temple to pray. The Pharisee prayed loudly and boastfully so that he could be heard by his neighbors. He was not praying to God and, consequently, God did not hear him. On the other hand, the publican realized his sinful life and prayed humbly and quietly for forgiveness. Of him, Jesus said, "This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." When we pray, "Forgive us our debts," all physical cares must yield to the

need for a good conscience, the peace of God, and the holy life. When such thoughts become dominant in our prayers, we need not be concerned that the lesser things will not be granted. Jesus said, "The kingdom of God is within you." When the golden age is ushered in, all will know and do His holy will.

There are millions of persons in the world today who pray with petty personal petitions, only to be disappointed with the seeming inefficacy of their prayers. These people have lost the true mystical process as outlined by Jesus and thus have short-circuited the tremendous power of God. First of all, prayer must be based upon the positive conviction that God is omnipresent and omnipotent and further, that He is willing to listen to our sincere words. A beautiful definition of prayer is found in James Montgomery's poem "What is Prayer?"

Prayer is the soul's sincere desire,
  Uttered or unexpressed;
The motion of a hidden fire
  That trembles in the breast.

Prayer is the burden of a sigh,
  The falling of a tear;
The upward glancing of an eye,
  When none but God is near.

Many persons hold erroneous assumptions in their minds when they are praying. They believe in the supreme power and knowledge of God yet mistakenly think that He is unaware of our every want and need in life. They falsely assume that He does not know of our necessities or which side should be victorious or that a certain person is ill. This

leads to the dangerous attitude that we know more than God, that He does not know how to run His business, and so we must argue with Him, convince Him, advise Him, or at least urge Him to follow our bidding. And then as Browning said:

"God answers sharp and sudden on some prayers
And thrusts the thing we have prayed for in our face,
A gauntlet with a gift in it."

Little children sometimes think their parents are mean and unkind for not granting them their every wish. Even grown men and women do not understand how to make the wisest choices and do not realize how bad a certain thing would be for them if it were granted. What an awful world this would be if everyone had his own way! Like Pope's Atossa we would be "cursed with every granted prayer." The wise man does not pray for what seems best from his personal viewpoint but rather chooses those things which are right in the Father's sight. Let us learn a lesson from Jesus' experience in dark Gethsemane: He was willing to suffer and die if it was the Father's will. When we pray, the decisions as to what is good for us in the ultimate should be left to God. In the spirit of Christ, let us pray, "Not my will, but thine, be done."

Prayer is a process of communion with God and stands as the most personal contact that man can have with his Creator. It should be approached with a clear understanding of the privilege involved and not with a feeling that we have the right to speak to God. Some might question why we must pray for anything if God is cognizant of our every need.

The reason is that we may fulfill the cosmic law as is stated in Matthew 7:7, 8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The mystical law follows the principle that upon expression of a sincere desire the doorway is opened for the influx of spiritual blessings. The prayer acts as the key of attunement between an individual and God. It is communion because it is a meeting of minds, the mind of a man and the mind of God.

It is a misconception that we should come before our Father with a long list of requests, which we must outline to the minutest detail. If our prayers are earnest, they are easily communicated to Divine Mind during the period of communion, and we need to speak only a few words of praise and thanksgiving. Our prayers should merely be a request for spiritual guidance. We have no right to come before God during our prayers and beg or demand all sorts of worldly things. We should be grateful for the blessed period of communion itself without insisting that our own petty wishes be fulfilled. We must always remember that whatever is the condition of our health or whatever our surroundings or whatever our lot in life, it is the result of natural laws, usually of our own doing or undoing; and it would be unwise to ask God to set aside His laws because of our past mistakes. But when all human ingenuity fails, then we may justifiably petition God in prayer, for prayer never fails.

TO BE CONCLUDED

Actions Speak Louder than Words

ZEIGER HAY

I FIRST BECAME aware of God and His infinite love in the same way that a great many other persons have at a time when all human help had failed. I had lost the business that had been in my family for two generations, and with it went most of my other possessions. Worry and sleepless nights had taken their toll, and I had reached the place where I did not have enough physical strength to get in and out of bed.

A friend came to visit me and brought with him some Truth literature. Perhaps because I was desperate, I clung to these words of hope like a drowning man clutches at a straw. Day after day I studied the books he had brought me. As my understanding of the power of mind increased, my physical body grew stronger, and I gained a new outlook upon all life and living.

I made new business connections and soon was back on my feet financially. As I experienced God's love and protection and became aware that He is with me every step of the way, I found a new joy in living—joy that is known by the person who has traveled a long, rough, and lonely road and suddenly finds himself upon a beautifully paved highway.

However, my family was unable to understand this new and wonderful change that had taken place in me. "Ah, you just got a good break," they said.

Or when I tried to explain to them the source of my new-found joy in living: "We are having a good time; we don't need to know anything about God." And sometimes it was: "Church? Why should we want to go there when we can go some place that is really good?"

Their attitude infuriated and at the same time baffled me. Surely they could understand that I had found the true source of all strength and joy! If it had helped me so much, why should it not be of some good to them? Apparently my family did not realize how great had been their own benefit in having their breadwinner restored, for none of them was financially independent. I tried to quote the Scriptures to them. I tried to explain my new way of thinking and living, but they went blithely—and ignorantly—on their way. For me, it was like having a box of candy or a bouquet of roses and trying vainly to share it!

At times I had a strong desire to make them listen to me. They needed Truth very much. They were all having their various problems, many of which, in one way or another were making life more difficult for me. They demanded all my income, but were unwilling to take any of the financial responsibility. They seemed equally unable to understand that they were in any way responsible for the undesirable things happening in their lives.

I pondered long on what influence might be used to help these loved ones to change their outlook. I longed to awaken them to their true relationship to the Infinite and to the blessings that are ours when we recognize this relationship.

Then one day the thought came to me that neither persistent argument nor a condemnatory attitude had brought me to God. A recognized need, which had been met by a loving friend at a time when my mind was receptive, had awakened me. I made up my mind that from then on I would silently declare God's love for my family, and I would try to express God's love in all my relations with them. Instead of accepting their faults and worrying over them I would think of my family in their true light—as being children of God.

Jesus saw this great truth so clearly that He was able to separate entirely the person from the false belief that he expressed. He once healed a lunatic who shouted, "What have we to do with thee?"

Instead of arguing with him that he should be healed, Jesus declared in effect the absolute Truth about this man. He addressed the error in this manner: "Get out of him! You have no place here. This man is whole; he is in his right mind."

I determined that when any member of my family voiced thoughts of "Let me alone; I want nothing to do with God," I would know the Truth about his seemingly vehement outburst. I would know that it was not the true person speaking, and I would say to this "noise": "You are in the wrong dwelling place. You do not belong here. Go away." I would never again be guilty of arguing or preaching!

I learned that my youngest son was breaking the traffic laws and that he was not attending his classes at school regularly. When I tried to talk to him about it, he flew into a rage.

"Ah, we are living in a different age. Everybody drives faster these days! Anyhow, nobody ever gripes at Johnny Haynes about how fast he drives. He can drive as fast as his car will go!"

"But in driving at that rate of speed there is always the possibility that Johnny may do harm to someone else on the highway. Don't you think that even though Johnny may not care about himself he should be a little more considerate of other persons?"

"Johnny and I neither one have ever hit anyone. As for those classes at school, the only one I've cut is old man Bagley's English class. He's an old grouch and he expects us to work ourselves to death!"

"Son, have you ever heard the old, old saying that we reap what we sow? Well, I am afraid you're sowing a field of most undesirable weeds."

"If you don't let me alone, I'll leave home, that's what I'll do!" were the words he threw at me as he left the house. I sat and denied all this vehemently. This was not the true self in my son speaking.

A few days later he came to me with a long face. Johnny Haynes was in trouble. In fact, he was being held in jail because of an accident. He had lost control of his car and hit another car. A woman in the other car had been taken to the hospital. My son wanted to know if I could help Johnny out of this trouble.

I learned that Johnny's parents were separated and living in another State. Johnny lived with his grandmother, who gave him too much of everything except understanding and the proper supervision. Johnny was bitter and resentful. I was able to secure

his release from jail and I took him to our home.

The woman whose car Johnnie had hit suffered from shock only. When she was released from the hospital, she did not care to prosecute the boy. He stayed with us for three weeks, until his father came for him. During that time we never criticized him for anything, nor was the accident ever mentioned.

After Johnny's departure, my son said to me: "There must be something to that religious stuff you used to be talking about all the time. You are different than most parents. Why, most people would be fussing about Johnny yet! Johnny wasn't really bad, was he? I think he was just soured on the world because he thought his parents didn't want to have anything to do with him."

My son and I became very close companions after this, and there was never any more trouble over his conduct.

My younger sister was living with us at the time, and I often came home to find her morose and unhappy. She seemed to have a sarcastic attitude toward everyone. My first reaction had been to tell her that only she could make herself happy or unhappy. But instead of doing this, I made an effort to find out what was causing her trouble. I learned that she had been doing some oil painting and also writing poetry. I told her that I thought this was fine, and one night after dinner I praised one of her paintings which I had seen in the hall.

"Do you like it, really? Mother says they are no good, that I am just wasting my time," and she broke into tears.

"Now, look. God gave you this talent, and I

am sure that He is proud of you for making use of it. When you finish a picture or a poem, know that God is pleased with your work. Do not listen to discouraging words. Find God in everything you do!"

Soon after this she joined a creative-art group, and the change in her attitude was remarkable. "You know I'd always thought of God as stern and critical. I had never thought of Him as love. I hope you don't mind that I have been reading some of your books."

No, I did not mind. In fact, I was happy that she was able to find this new way of life. In the years that have followed, other situations have arisen where my actions have allowed my way of life to speak louder than any words I could utter.

Child in a Garden

Pauline Havard

How artlessly you teach us
The lesson we would learn—
Your pleasure in the moment,
Without a backward turn
To shadows just behind you.
Oblivious of time's flight
You celebrate the morning,
The festival of light,
The carnival of bird notes
That drift from emerald bough;
Your bright eyes plainly stating,
"Heaven is here and now!"

Walk in Newness of Life

ESTHER FRESHMAN

THE BOUNTIFUL Father has given us His greatest gift—life—and in His merciful generosity the shining joy of its newness is forever ours. Every one of His children has this great gift, with its strengthening powers of renewal. Here rises victory for every seeming defeat. Here hope glimmers and beckons. And here, radiant before us, is the mightiest power of all.

I suppose that everyone at some time or other has in his daily adventures and activities that which seems an impasse. And in his own futility at the overcoming of the obstacle, in his momentary weakness he forfeits, through ignorance or forgetfulness, his greatest strength. Man was not put in the world to wander unmercifully in its confusions, its bewilderments. Man has, by the grace of God, been given a perfect pattern and a tested chart so that the wonderful gift of his own life substance may be molded into a worthy contribution to the world.

The Author of this universe allowed for everything. He allowed for errors and for the correction of errors. And in His goodness He planned man's renewal. In His mercy and His compassion He supplied all of us with opportunity for new beginnings. In His unbelievable and immeasurable generosity He goes with man to the heights and to the depths, through the thickets and through the clearings and always He says:

"Fear thou not, for I am with thee; be not dismayed, for I am thy God."

The basic rhythm of life works toward its goal, which is perfection. In His perfection is the glory and the power forever. But this cannot come without the strengthening powers of unfoldment. It is a creative process, a divine activity, a co-accomplishment with the divine Author. The obstacle of life, the seeming impasse, is not the individual's defeat nor his punishment, but rather it is the stone that can be rolled away so that the true glory of life may be attained. Steps must be taken toward the eternal renewal, and these steps taken individually make up the great stories of history, give to contemporary living the guiding and noble lights that inspire us to greatness, which is our right.

I have a friend who is making an interesting new life for himself. He is one of the most vital, enthusiastic, and vibrant men I have ever known. He is approaching a new career with the eagerness of a boy on his first job. Yet this man is seventy years of age and is totally blind.

He has but a meager portion of the world's goods, but he is one of the wealthiest persons I know. He abounds in love, in interest in people and world affairs, and from the rich facets of his mind he gives unstintingly. He is particularly interested in children, and his fine children's stories are being put into print, with beautiful and charming illustrations that he himself cannot see. This man is walking "in newness of life." Each day is a rebirth in his realization of the joys of service, of giving, of sharing.

How has he accomplished this? Surely he must have had moments of doubt, of despair! Yes, he did. But because he had faith he was enabled to come to the realization of the great truth that God's light is all-sufficient. He was able to bring himself to the most important reality of all—God's will—and to abide by it. He makes me think of the beautiful psalm:

"Thou wilt show me the path of life:
In thy presence is fulness of joy."

How my friend demonstrates and radiates this inspiring truth! Guided by our Father, he walks unfalteringly—shoulders back, head up, a happy smile on his lips, joy in his heart, and such abounding fullness that he shares it with the world.

Within each of us is a controlled superpower. It is ours to find and to use. Charles Fillmore has interpreted this spiritually for us. He says: "But there is 'gold' and precious stones in that 'land.' The overcomer must go deep into the rich substance of soul and body, where he will not only find the gold (substance) he seeks but strength, power, love, life. In fact, every good thing may be brought into the life of one who delves into the secret depth of his own soul."

A woman I very much admire, diligently sought to make an overcoming and through her established faith she followed God's direction. Just as Mr. Fillmore has so beautifully stated, she found that "every good thing may be brought into the life of one who delves into the secret depths of his own soul."

For a long time my friend thought that she had been forced by circumstance to give up the only life

for her and she was fearful that the end of all her good had come. To her the good life was contained in her love for her husband. She knew her happiness only as it was reflected through him. She knew her life only as he chose to shape it. Then one day she found that he was not interested in her life or in her happiness or in their young son's future. Her husband believed that he had found happiness elsewhere and he wanted his freedom.

My friend did everything that she knew to keep her marriage intact. She clung in despair to what she believed to be love—to what she felt was her very life. Finally with the last vestiges of her strength she put the whole matter into God's hands and at last she felt directed to give her husband his freedom. Her faith could not seemingly endure further. She believed that her own life was shattered. Her good, she felt, had gone. Then in the extremities of her grief she remembered that she had trusted God for this mighty decision. Surely now He would guide her the rest of the way.

She set for herself a definite program of prayer. Sometimes in her confusion the prayer would be but a simple statement. She also planned periods for study. She kept extending her beliefs, her faith, looking deeper within for comfort, security, salvation. Now through complete faith she has found not only the "'gold' . . . but strength, power, love, life." She is walking "in newness of life." Her face, which was so sad, so apprehensive, shines with newfound happiness. Her eyes twinkle with enthusiasm and shine with His true radiance. She says that she has never known such a complete feeling of well-

being. Her son and she have found a wholesome companionship, each going his own way and bringing to their reunions interesting contributions, knowing a friendly joy in being together, a pride in each other's accomplishments. My friend has become interested in civic affairs and is finding that there is a place for her intelligence, her forthrightness, her zeal and strength. Life in all its newness is before her, rich and full of worthiness.

Mr. Fillmore also tells us: "Through the realization of his innate spiritual nature man exercises authority over all the hidden issues of life in himself and his environment. 'All authority hath been given' to the Son."

I was thinking on this powerful statement one evening as I stood under vast desert skies. It was a particularly dark night, and the stars shone like silver. But the most fascinating thing was the depth of the skies. It seemed that I was looking into layers and layers of stars! The more I looked the deeper I could see. Here, indeed, were the hidden issues. Too often in life we skim over surfaces, missing the true realizations that God has for us. Actually most of us know so little of ourselves and of life and still less of the great Creator. Within us is God, and through Him is an eternal newness of life. Here is our strength; here is our hope; here is our heaven, our eternity. Here is the mighty power that has been given us to know life truly. And in this knowledge we do "walk in newness." In it is our strength and our wholeness. In it is man's highest good—His mighty kingdom.

Meanwhile, we concern ourselves with physical

needs; we fret for our security, for our children's security, but our spiritual needs are left in sorry neglect. The greatest obstacle that has ever confronted the world is before us. The stone must be rolled away that we may again see the light and know God and "walk in newness of life."

This renewal is not some elective supplement for living; it is a necessity if civilization is to endure. It is essential that man communes with God. It is a basic requirement that man knows his inner self, that man realizes his true authority, that man feels his God-given power. True, the things of Spirit do not corrode and rust away, but neither can they be of help to a world that cries for them and then does not put them into use. It is a commission for each of us. It is a privilege and a divine assignment—and the time is now.

A time for prayer is essential. A time for study is a definite requirement—as necessary for man's development as his daily food. The world can no longer be without God. It is your place and my place to see that this assignment is fulfilled. We can begin now. We can begin with a thankful prayer to the great Creator of all life that by His grace and magnificent compassion we can go forward—we can "walk in newness of life."

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will.
—LOWELL

Peace Begins at Home

CLARA BERANGER

CHAPTER FOUR

Tension

SOME YEARS BEFORE World War II when I was working at a motion-picture studio in London, I had an appointment with my literary agent. "Come any time after lunch," he had said.

I reached his office at 4 o'clock. The outer reception room was empty. After waiting a few moments, I knocked on a door to attract attention. An office boy appeared with a cup of tea in one hand and a slice of bread in the other. He seemed quite indifferent to my presence.

"I have an appointment with Mr. Brown," I said.

"You can't see him just now—it's teatime."

"How long will I have to wait?" I asked.

"About half an hour—he has just started."

While I sat impatiently waiting for my agent to have his tea, I compared this leisurely way of doing things with the speedy American way. I could not picture an American office where everyone from head executive to office boy took time off in the middle of a busy afternoon to have tea.

Later, in the inner office when I mentioned my observation to Mr. Brown, he said in reply: "Stopping for afternoon tea is a good habit—better than your American way of hurry, hurry, hurry all day

long. Aside from the stimulation of the tea itself, a little pause in the day's activities rests the nerves and refreshes the spirit. One reason you Americans are so tense and nervous is that you do not appreciate the value of rest periods."

I have often thought that perhaps he is right. One of our most common transgressions is our tendency to rush as though we are always catching a train. We simply fail to recognize the need for short periods of rest and quiet. The beginning of any kind of spiritual growth is in stillness, because it is in the stillness that we commune with God and feel His presence within us. Serenity is the primary requisite for meditation and prayer. In order to hear the "still small voice" we have to shut out the tumult of the senses and the pressure of external affairs. To feel the peace of Spirit, we have to relax and let go of peace-disturbing thoughts and emotions. Yet many of us continue to behave like squirrels whirling round and round in a cage without purpose or direction. We hurry and scurry, working against time as though we have not a moment to lose. The result is a state of tension that has earned for Americans the reputation of being the most nervous people in the world.

A friend of mine who is deeply religious said to me recently: "I don't know what's the matter with me. I've got the jitters so bad that I can't seem to make contact with God or keep poised and serene as I used to. I've tried and tried to figure out how I've erred, but the more I think about myself the worse my problem seems to get."

As she went on talking, I realized that without

her being aware of it she was being affected by the fears that prevail in the outer world. Because of the state of her nerves, which in reality was the state of her mind, she had lost that tranquillity of spirit which is essential for spiritual realization. Instead of letting go and trusting God for serenity, she was struggling desperately to find an explanation for her state of mind, and the more she struggled the more tense she became.

"You've been straining too hard," I said. "Try to let go and stop thinking about yourself altogether. You believe in God and His power. Why not give Him a chance to act? If you can just let go and realize that the battle is not yours but God's, you will soon be at peace again." I quoted the familiar words of the 46th Psalm, which has helped many persons to achieve peace of mind: "Be still, and know that I am God."

After my friend left, I began to think of that state of nervousness often called the "jitters" and I came to the conclusion that these sporadic attacks often affect even those who try conscientiously to live a spiritual life. Just now in this stormy period of history, we have a greater need than ever to develop the habit of calm thinking and calm behavior.

The nervous system of the body has been compared to the telephone system. The mind, like a telephone operator, receives a stream of messages from a network of sensory nerves, analogous to telephone wires. Another network of motor nerves carries out commands from the mind to regulate the body mechanism in appropriate ways. The whole

nervous system is communication equipment that holds the body together for unified action, with the mind as the controlling center. Therefore, when there is lack of control or any form of nervous unrest, the impulses sent along the nerve fibers produce bodily conditions such as a fluttery stomach, unsteady hands, accelerated pulse. If we wish to develop calmness and poise so that they become a habit, we must keep control of the mind, the body central."

Let us see in what ways we have let ourself get out of control. First, there is the habit of hurry. Rushing around for any purpose is a waste of energy and a transgression of the law of harmony. That the rhythm of nature is even and regular is exemplified by the ebb and flow of tides, the change of seasons, the movement of stars in their courses, the beat of the human heart. Nature can never be forced or rushed—and nature is of God. Thus, whenever we hurry, we are out of tune with God and out of step with the orderly rhythmic movement of His universe.

If we desire poise and spiritual contentment, we must learn to stop our futile rushing around. We can replace driving ourself furiously with the habit of consistently thinking, speaking, and acting in a quiet orderly way. We can organize and systematize our activities so that we need never feel pressed for time but know that "for everything there is a season, and a time for every purpose under heaven." We must be masters, not slaves, of time.

Hurrying has always been one of my bad habits. But whenever the temptation to rush comes upon

me, I try to stop myself by thinking: "What's your rush? God does not hurry. Be still." I deliberately moderate my tempo by saying to myself that there is no sense of hurry in me, no feeling of rush or confusion. I take a few deep, even breaths and declare that I am quiet and calm and relaxed, that I am poised in the perfect peace of God.

Jesus rebuked the wind and said to the sea: "Peace, be still. And the wind ceased, and there was a great calm." Through prayer we can attain the calm and poise that overcomes the tendency to rush. After a short time we shall be able to reduce our speed immediately by the short command to outself: "Peace, be still." As we conquer the hurry habit, we shall learn that we accomplish much more by "taking it easy" than we ever did by rushing. We can demonstrate the truth stated by Isaiah: "In quietness and in confidence shall be your strength." A task assumed calmly and unhurriedly can be accomplished with greater ease and efficiency than when it is attacked nervously and in haste.

Another common habit that is a cause of nervousness is the tendency to allow our attention to flit from one thing to another, instead of centering it on a single objective. At meals, for example, instead of eating quietly and contentedly, we are apt to be thinking of all the things we have to do. Unconsciously we rush through the meal—and then we wonder why we have indigestion!

How often we hear someone say, "I have to grab a quick bite of lunch!" The many drugstores, cafes, and short-order lunch stands that serve food at counters, with the patrons sitting on backless, un-

comfortable stools, testify to our habit of eating and running. When Europeans first come to this country, they are shocked by our "quick-lunch" habit. In every foreign country I have visited, I have found that luncheon is a meal enjoyed quietly for at least an hour, in pleasant company, without talk of business affairs. The discussion of business often leads to irritation, anxiety, or anger; and any mental or emotional disturbance reacts on the nerves of the stomach, causing digestive disorder. We should never eat when we are nervous or upset, because we shall not be able to digest our food properly. The reaction of mental agitation on the stomach nerves is immediate. It ranges from a "butterfly" stomach, that insistent vibration in the pit of the stomach, to acute nausea and vomiting.

The custom of saying grace before meals—a thank-you to God for the food He provides—creates a serene mood with which to begin a meal. Eating slowly and calmly with appreciation of the quality and abundance of our supply, with gratitude to the great Provider and with a feeling of good will toward those who sit with us at the table would help erase what many suffer from—nervous indigestion.

From our reading and study of religious subjects and from the words of sages and mystics we know that concentration on God is one of the most important steps in effectual prayer. If we long and pray for peace of mind in our daily living, we must develop the habit of centering our attention firmly on each task we assume. We must learn to draw all our mental energy to one focus and to develop

the habit of thinking and doing only one thing at a time.

In the Sermon on the Mount, Jesus said, "If therefore thine eye be single, thy whole body shall be full of light." The single eye means concentrated attention. We have power to direct our attention where we want it. Whatever we allow to stay in our mind regularly, whatever we focus our attention on constantly controls our life. If we center our thought on the accomplishment of a particular purpose, we usually succeed in achieving that purpose. If, on the contrary, our thinking is diffused and our attention is allowed to roam from one thing to another, we rarely accomplish that which we set out to do.

We can help ourself acquire the habit of concentration by continuous practice in centering our mind on one thing at a time and by ejecting thoughts of anything that does not bear directly on the subject.

Another bad habit that results in lack of tranquillity is talking too much. We fritter away an enormous amount of time and energy on aimless chatter and vain repetitions. Yet wise men of all times have recognized the value of silence and the danger of too much speech.

Most religions teach the wisdom and the power of silence—of learning to control the tongue. The prophet Jeremiah said, "Jehovah our God hath put us to silence." In Proverbs we find:

"Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles."

"Death and life are in the power of the tongue."

If we wish to develop spiritually, we must learn

to control our mind so that we may speak or be silent as we wish. We must break the habit of wasting energy and time on fruitless conversation. We must realize that words have directive power in themselves and should be chosen with care, not uttered at random. Jesus said to the Pharisees, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Job said, "How forcible are words of uprightness."

Since idle chatter is productive of nothing but confusion and noise, we should never indulge in it. If we are in a social group where the talk is incessant and pointless, where everyone tries to outdo the others in expressing insignificant opinions, we can, without seeming rude, retreat within ourself and keep spiritually poised by maintaining silence.

As a first step toward the achievement of spiritual tranquillity, the habit of physical relaxation is excellent. It is the "Be still" command. To achieve a habitual state of mental serenity, however, affirmations of calm should accompany physical resting.

Faithful, determined practice of calmness will bring a surprising and gratifying change in your whole manner of living. You will find that your digestion is better, that you no longer have a butterfly stomach, and that your entire physical condition is vastly improved. Your thinking will be clearer and more direct, your conversation more accurate and interesting. You will be able to accomplish better and more work in less time. And from a more comprehensive point of view you will realize that your

own tranquillity is contributing to the peace of the world around you.

If you are one of those who have the hurry habit—eating too fast, talking too much, rushing around for no particular purpose or need—or if your body is jittery or tense, you can achieve serenity if you are willing to make the effort to discipline yourself steadily and faithfully. When you find yourself rushing about or in a hurry, stop whatever you are doing, no matter where you happen to be and give yourself the order: "Peace, be still."

Set aside a certain time each day for complete relaxation; check every muscle from the top of your head to the tips of your toes to make certain that there is no tightening or strain. If you feel any strain, give the command: "Let go." When you are absolutely sure that all muscular kinks are ironed out, affirm: *I am quiet and calm and relaxed. I am one with God, and God is infinite calm, infinite peace. I am surrounded by the perfect peace of God, the peace that passes all understanding. Divine order is now established in my mind, body, and affairs.*

Use the following appropriate words from the Bible for meditation and prayer:

"Commune with your own heart upon your bed, and be still."

"Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee."

"Peace be unto thee, and peace be to thy house, and peace be unto all that thou hast."

"Thus saith Jehovah, Set thy house in order."

"Let all things be done decently and in order."

"He maketh the storm a calm,

So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven."
"Come unto me . . . and I will give you rest."

TO BE CONTINUED

The Lilies Bloom

Rowena Cheney

The lilies bloom in splendor
When Eastertide is here,
With wordless speech proclaiming
Their message far and near:

"Earth's winter sleep is over!
Rejoice, for it is spring,
The time of resurrection—
Hail to the Risen King!"

While chimes in tower and belfry
Take up the glad refrain,
And birds in every treetop
Repeat the song again.

The lilies bloom in triumph,
Untouched by fear and strife:
The season's perfect symbols
Of everlasting life.

The Physician Who Asks No Fee

FRED A. BARROW

THE GENTLE and wonderful physician and dispenser of profound wisdom, our Lord Jesus, "went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan." There is no record of Jesus' asking a fee for His services, so it is hardly to be wondered that great multitudes followed Him!

The "report of him went forth" some two thousand years ago; but this same Great Physician is still with us. Christ still lives and He still heals "without money and without price" the sick and afflicted who, in faith, call upon Him. He is "the same yesterday and to-day, yea and for ever."

It is recorded in Mark that a woman "who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his

garments, I shall be made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague. And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Faith in God and in the Son of God is the primary requirement for the banishment of trouble, whatever that trouble may be. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," said Jesus.

We should note that the Great Physician's ministrations were not confined to physical ailments, but included also mental conditions—those mysterious powers which often induce physical sufferings of various kinds. What the prophet Isaiah said of Jehovah, we also may affirm of the Son of God: "He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles;

they shall run, and not be weary; they shall walk, and not faint."

In the 51st Psalm, we read:

"Create in me a clean heart, O God;
And renew a right spirit within me."

When we are possessed of a clean heart and a right spirit, we need fear no circumstances that might prove inimical to our well-being, for under such conditions God is with us, and we cannot come to harm. We may experience temporary discomforts or setbacks, even as Jesus' loyal followers experienced them; but even as they overcame their difficulties, so can we overcome ours by the power of God, which is within us and about us.

As a child has faith in those who love him, so we, loved by the All-Father, manifest our love and confidence in Him and in His Son, the divine helper and healer. And we affirm our steadfast belief in and obey all Christian precepts that our Lord and Master gave us for guidance. Through our obedience we prosper in mind, in body, and in affairs.

In the Book of Micah we read, "He [Jehovah], hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." And this is the only fee asked of those who come to the Great Physician seeking help.

Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things.—PAUL

Remove the Thorn

BLANCHE TROMBLE EVANS

AT SOME TIME most of us have had a "thorn in the flesh": some burden to bear, some affliction, sickness, or trouble. However, the thorn that we carried could have been removed. If we get a splinter in our finger, we do not pray for strength to endure the suffering. No! We pull out the splinter and are rid of it.

It is ignorance to carry burdens of which we can be rid. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," said One who knew the way, who walked in the way, and thus became our Way-Shower.

If it is ignorance to carry a "thorn in the flesh," then we need more understanding in order to be rid of the thorn. "With all thy getting get understanding" for "wisdom *is* the principle thing," says the Bible.

The old theology was based upon the belief that man is a sinner, born into sickness and evil. But Paul said, "Ye are all sons of God, through faith, in Christ Jesus"; "Thou art no longer a bondservant, but a son; and if a son, then an heir through God." The new teaching brought to earth by the Master changed our status. We are no longer bond servants bearing stripes, but "children of God . . . and joint-heirs" to the abundant life.

Paul taught that Christ sets us free. "Howbeit at that time, not knowing God, ye were in bondage

to them that by nature are no gods: but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage all over again? . . . I am afraid of you, lest by any means I have bestowed labor upon you in vain."

Has man forgotten his high estate and turned back, as Paul said, "to the weak and beggarly rudiments, whereunto ye desire to be in bondage all over again?"

We are in bondage if we are fearful, if we are resentful and unforgiving. We are in bondage if we believe that we must carry burdens even though the Bible plainly tells us to cast them upon the Lord. Sometimes a person holds a penny in front of his eye until he cannot see a dollar!

Why not go to God and talk over our problem? As His sons we should feel free to do so; and in talking it over with Him we shall find peace of mind and the solution to our problem. If we try only to endure what comes to us, it is like letting a thorn remain in our finger, which festers and grows more painful.

I used to read a cartoon in the newspapers called, "My Pet Peeve." The subject matter included everything from disliking to hear someone crunch popcorn in a show, to peeves about the neighbor's dog and the color of the washing on the next-door neighbor's clothesline. It was funny to read, but peeves are attitudes of mind that should be eliminated. They can make one very disturbed, and as one enlarges upon a pet peeve, it can become a thorn that may be very difficult to remove. It consumes a lot of

time and energy one can ill afford to spend negatively.

There is only one fundamental energy in the universe, but we may apply this energy either constructively or destructively. When we use it constructively we are in harmony with the will of God. We improve ourself and our life and we are a help to those around us and to the world in general. This, we might say, is removing the thorn.

If we use God energy destructively, we damage ourself, retard our progress, and waste opportunity to help others and mankind at large. This is holding onto our thorn, while we suffer as well as disturb everyone else around us.

We have only so much divine energy at our command, and we should not dissipate it or we shall find ourself running short. While there is no limit to divine energy, our capacity to receive is measured by our own understanding. We need to enlarge our consciousness through prayer, study, and consecration so that we may be able to receive more from the source of all wisdom, God.

Let us take a few examples, so that we may better understand what we are doing wrong and apply Truth to solve our problems.

A person may have a sick body. He may be patient, thinking that God sent the affliction upon him, so he prays for courage and strength to endure it. Another person is sick, but continually condemns himself for being responsible for the mistakes that caused his illness. Still another person has been ill since childhood and blames it upon his parents. He thinks the illness was inherited from them or caused

by something they did or failed to do. All these attitudes fritter away divine energy in wrong thought, which perpetuates the unwanted conditions. It is like having the furnace on full blast and leaving all the doors and windows open; we waste the heat. If we waste God energy, we lessen our chance to get well.

A person must forgive himself or circumstances or his parents for past mistakes and concentrate his divine energy on getting well. Forgiveness is vital to one's well-being, to one's peace of mind, and to one's healing, for unforgiveness burdens the mind and reacts unfavorably on the body. Prayer to be rid of condemnation removes the thorn.

To take another example: A person may be a thief. He believes that he was born to be bad. But that is not true. (No one is born to be bad.) He can change overnight, after years of stealing or committing other crimes, when the Holy Spirit comes upon him and when he changes his mind about himself. The belief he has about himself magnetizes him so that it attracts to him opportunities to steal. The divine energy of his being is dissipated in the pursuit of vice, when it might be centered in a desire to be an upright citizen. When we turn to God and use our powers as they were intended, we are "no longer a bondservant, but a son; and if a son, then an heir." If we are an heir of God, we certainly have no cause for stealing.

Yet another example. Perhaps a person's best friend has betrayed him or failed him, and his heart is sad and bitter. He never wants to see this person again, and yet the answer is the same. The age-old

law of love must be called into action and the one-time friend must be forgiven. As Jesus hung on the Cross He said, "Father, forgive them; for they know not what they do." Had Jesus not been able to forgive those who were responsible for nailing Him to the Cross, He would not have demonstrated eternal life. He would not be our Way-Shower.

Forgiveness does quick work in the healing of mind and body. When the sick man was brought by friends to the abode where Jesus was and there was such a large crowd that they could not enter, the friends tore away the roof and lowered his bed into the house. Jesus seeing him said, "Son, thy sins are forgiven. . . . Arise, take up thy bed, and go unto thy house." To forgive another person of his sin or wrongdoing does wonders for the person forgiven and even more for the one who is forgiving and compassionate.

Forgive another person and see for yourself if the act does not remove the thorn that is in your own flesh. Do not keep on frittering away your divine energy by hating someone, feeling sorry for yourself; if you do, your store of energy will be wasted to no good end. Send that person a blessing and forgive him and you have fulfilled God's law of love; and the law then operates to return your good to you.

Perhaps you have a loved one in the service or about to be called away from home. Your whole being rebels at the thought of his leaving home and becoming exposed to the horrors of war. You cry and worry about it and lie awake nights. This conduct is human, but it is not the way to help your

dear one; in fact, it not only is not helping him, but is putting an obstacle in his path. Your divine energy should be used constructively to build faith that he is divinely protected at all times. You have the privilege of praying for him, and it is a great privilege and joy to surround him with infinite love and wisdom. You help yourself and at the same time you build up his defenses and help to keep him safe. Many a boy or girl has been safe because of a parent's faith. A plane can be held up in the blue ethers and a heavy ship saved from sinking in turbulent waters and a speeding train kept safely on the tracks because of someone's faith and prayer. "Unto him that is able to do exceeding abundantly above all that we ask or think" is a promise to those who have faith.

The *Prayer for Protection* cards given out by Unity School are very helpful to those who have a loved one in the service or away from home. This prayer helps one to overcome fear and to use one's divine energy constructively, focusing the attention upon God's light, love, power, and presence.

The person who understands the law of Being would no more fritter away his time in worry than he would take his bonds and valuable papers and throw them into a blazing furnace.

Thoughts of criticism, inharmony, dejection, blame, and fear burn up power that could be used to carry you along to success in gaining your heart's desire. Divine energy is precious. Use your supply wisely, and it will meet your every need and be increased as it is used.

It is easy to let some inconsequential thing

blind us to our real God-given purpose. Let us remove the infinitesimal penny from in front of our eye so that we may see the larger things of life. We can hold a grudge or be unforgiving and find that that alone keeps us from being healed. "The mind is so constituted," says Charles Fillmore, "that a single thought of a discordant nature tinges the whole consciousness. We must cast out all evil and resisting thoughts before we can know the love of God in its fullness."

From the Scriptures we get this scientific formula: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

Love is the power that you use to help another person who has a "thorn in the flesh," and you will discover that as you forgive and help another it works miraculously to remove the thorn that hurts you. "By this shall all men know that ye are my disciples, if ye have love one to another," said the Master.

Prayer for Protection

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Steadfastly beholding the good, I am illumined by the Holy Spirit within.

Prosperity: My giving thanks for spiritual abundance fills my coffers to overflowing. Success meets me on every hand.

Healing: Christ, the "image and likeness" of God, is made manifest in me, and I am every whit whole.

INSTRUCTIONS—In developing the faculties of mind the more we affirm a certain idea the stronger it becomes. The understanding of our relation to God is that of a son to his father; we exist in the one Mind as an idea; the idea works in us as in a superman, even Christ.

The law is that there are three steps in every demonstration: (1) Recognizing Truth as Principle; (2) holding the idea in mind; and (3) acknowledging fulfillment.

Be faithful in the hour of silence. Every day for the coming month take up separately the following lessons on illumination, prosperity, and healing and meditate upon the prayer given with each one.

The infinite All-Good dissolves ignorance and causes the light to shine. Light illumines the mind and calls down Truth from heaven.

There is always saving grace in infinite goodness, and one who has established in his heart the goodness of God can demonstrate any good by unifying his I AM with that good in understanding and faith.

I AM is the polar star around which all thoughts revolve. The Holy Spirit within leads us out of the narrow concepts of the personal I am into the great I AM in Christ.

Mighty changes are wrought by the activity of the Holy Spirit. The Word of God is man's I AM identity; the Holy Spirit is the outpouring or activity of the Word.

In the unfoldment of the illumined consciousness there is a great necessity for order and law according to the Holy Spirit. If we would demonstrate wisdom, every ignorant or deleterious thought should be kept out of our mental atmosphere.

The Holy Spirit speaks into visibility all the intelligence there is. This power builds with hands deft beyond all comprehension and keeps going, with all-intricate machinery, new states of consciousness upon new states of consciousness, one within another yet never conflicting.

God's Word is quick and powerful. Realizing this, join with us in the following prayer:

Steadfastly beholding the good, I am illumined by the Holy Spirit within.

That man is rich whose mind joyously outwings in an expansive love and gratitude for the supply now made manifest, whose heart rejoices in the sure faith that God is the very presence of that substance which is the foundation of all forms.

Open your heart to God that He may fill you with His unsearchable riches, then open your life to man that you may be a channel of spiritual abundance. Thankfulness is a free-flowing current of confidence between you and the Father, which conducts substance into your coffers and into your personal affairs.

Make this substance, which faith in God has brought to your mind, enduring and abiding, so that you do not lose it in a time of testing. Realize every day that you are functioning in omnipresent substance and that there is no such thing as lack. This will establish your finances in a consciousness of the permanency of the omnipresent substance as it abides in you.

Within the portals of consciousness the demand of the heart stands waiting for its call to appear in the world of shape. So ask, affirm, believe, and through the renewal in your consciousness of God's abundance receive your desired portion of the bounty that He has prepared for all men.

Start right now with the idea of unlimited abundance uppermost in your mind and declare:

My giving thanks for spiritual abundance fills my coffers to overflowing. Success meets me on every hand.

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UNITY SCHOOL

In essence and in structure you are a replica of your Maker. The image and likeness of God is God embodied in you. The image and likeness is an active principle, operating in the dual fields of invisibility and visibility. Its action in the invisible stirs substance into form, giving what we call manifestation. The base of its visible operations is in your mind, where it becomes thought, shaped after the forms of its innate perfectness. At whatever stage of development you consciously link your mental operations to the perfectness that eternally exists and operates in God-Mind, the perfectness of God-Mind enters upon a redeeming process in you. This is putting on Christ, and Christ put on in the mind is borne by thought to the outer realms where the manifestation is completed. The Spirit in you is always whole. When the thought and the body are made whole, you are every whit whole, and Christ is made manifest.

With a clear understanding of the relation that ideas bear to their manifestation, you approach God with confidence, you have access to the real, unlimited creative ideas. You thus lay hold of a healing power that quickens and makes whole, because you are working with and through the Holy Spirit, the whole Spirit, of God.

Knowing that the divine-pattern man is awakening powerfully within your consciousness, take up daily this prayer:

Christ, the "image and likeness" of God, is made manifest in me, and I am every whit whole.

Wherein Lies Our Weakness and Our Strength?

ROSE UMBREIT

HAVE YOU EVER felt dissatisfied, or unsatisfied, with your spiritual progress, with your ability to apply Truth to your everyday problems? Have you ever longed for the coming of the millennium—the reign of peace in your heart and life? I believe most of us have. Is this a matter of chance or is it a spiritual urge that is part of the great plan—an urge to establish peace individually in order that it may be established collectively.

Recently, when a friend and I were discussing this subject, she remarked, "We are all missing the mark at some point, or our lives would radiate the perfection, peace, and harmony we all crave."

Just where are our weaknesses, our mistakes, our misdirected efforts? Also, wherein lies our greatest strength? For is it not through strength that we overcome weakness? In this search it may be helpful if we review the mistakes of others and study them as a scientist studies a specimen, that we may learn and profit thereby.

Let us consider some of the events in the life of Saul. Saul was about the humble business of seeking stray animals when he was called to become king of Israel. But he had misgivings that so great an honor and responsibility could be intended for him or that he could even qualify. He reminded Samuel that he was of humble birth, of the smallest of the

tribes. "Wherefore then," he inquired, "speakest thou to me after this manner?"

When Samuel was about to present the new king to the assembled tribes, Saul could not be found. When they had brought him from hiding "among the baggage," Samuel presented him with these words, "See ye him whom Jehovah hath chosen." All of us are chosen, but many of us, too, hide "among the baggage."

So for the second time we notice Saul's false modesty, or was it rather a feeling of helplessness and inadequacy? The remedy would have been a keen awareness of God as a living presence and power in his life and affairs. Let us remember the words:

"Thou art my son;
This day have I begotten thee."

Occasionally, when our sympathies are aroused, we, too, rise to great heights, as did Saul when he demanded a following and saved the right eyes of the men of Jabesh-gilead. He forgave those who had been jealous of him with the words, "There shall not a man be put to death this day; for to-day Jehovah hath wrought deliverance in Israel." It is easier to forgive when we are being praised and when our armies are victorious than when conditions are reversed. But when he heard his people saying,

"Saul hath slain his thousands,
And David his ten thousands,"

a mental conflict started in Saul and ended only with his death. Saul, like the rest of us, never lacked for problems. He fought against enemies on every side. The Philistines rose up against the Israelites, who hid

in caves, thickets, and pits; and Samuel's help was not expected for seven days. Saul apparently saw no further than these discouraging external circumstances. He did not realize that "one on God's side is a majority," that God conquers not by might and by power but by His Spirit. Saul looked for help outside himself. While he waited, he mechanically performed a religious ceremony from which he expected no benefit. When Samuel arrived he asked, "What hast thou done?" Saul replied, "The people were scattered from me . . . thou camest not . . . the Philistines assembled themselves together . . . I forced myself therefore, and offered the burnt offering."

We can rise to meet an emergency only when an emergency presents itself. This was Saul's great opportunity, but he did not recognize it. He knew nothing of God as a remedy for our ills, a power that routs our enemies and fights for us while we hold our peace. He did not know that victories are won within ourselves before they become evident without. No wonder Samuel said, "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God . . . for now would Jehovah have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue."

Could Saul have routed the Philistines against such odds? His eldest son Jonathan and his armor bearer did. To Jonathan, God was a living presence with whom he communed and from whom he received guidance. Notice his words to his armor bearer, "Come, and let us go over . . . it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few." And a little

later, "Come up after me; for Jehovah hath delivered them into the hand of Israel."

As the Israelites pursued the fleeing Philistines, again Saul acted foolishly by pronouncing a curse on every man who ate any food before evening. Do we ever weaken ourself by foolish restrictions that hinder us rather than help rout the enemy? Jonathan, whose intuition was keener than his father's, realized that the restriction had hindered accomplishment and said, "My father hath troubled the land." When Saul inquired of the Lord whether they should follow the Philistines, he received no response; and Saul blamed Jonathan, who had eaten some honey and who would have been put to death by his angry father except for the interference of the people, who declared, "He hath wrought with God this day."

Later, Samuel told Saul to destroy the Amalekites completely, sparing no one or nothing whatever. When the victorious army returned, Samuel heard the bleating of sheep and the lowing of oxen. Saul explained that the people had wanted to keep the best of the flocks and herds to sacrifice unto the Lord and that he had feared them and obeyed their voice.

Are we ever governed by public opinion? Do not we, too, go forth to conquer, not for the sake of overcoming but for the spoils—the flocks and herds, the loaves and fishes? We take the spoils and shift the responsibility. We, too, are inclined to put the burden of blame on someone else.

Notice Samuel's sharp rebuke: "To obey is better than sacrifice, and to hearken than the fat of rams." Notice also the results: "Because thou hast rejected

the word of Jehovah he hath also rejected thee from being king." How could Saul rule Israel when he could not rule himself?

But can we blame Saul for not realizing that perfect self-control comes from being still and letting God take over. "There is not in all men this knowledge." Plenty of others were and are seeking human rather than divine guidance. Did not all Israel want a king? Why? Because they had not the awareness of God as a living God, as their king, as their "help in every need." Is God real to us? A deliverer, a saviour? Are we aware that our body is His temple? When dire need arises, do we cry to Him with complete confidence as a little child cries to his parent? Or when prayer suggests itself as a possible remedy, do we raise our eyebrows imperceptibly, press our lips into a hard straight line, and inaudibly mutter "bunk!"

Saul's enemies continued to beset him within and without. Worries and fears tortured him. The devastating heat of jealousy burned in him like wildfire, keeping not only Saul and David but all Israel in constant turmoil. He fanned the flame of jealousy, he warred, he hurled javelins, he had innocent priests put to death. Saul did not realize that "hatred does not cease by hatred at any time; hatred ceases by love." Nor did he heed Jesus' words, "Resist not him that is evil." Finally, the Lord departed from Saul and did not answer when he inquired of Him. Or was it that Saul's uncontrolled emotional turmoil shut out the "still small voice"?

Yet Saul had his moments of repentance when he admitted and regretted his weakness. And is not

this the beginning of strength? There is no more touching account in all the Scriptures than the meeting of Saul and David outside the cave when Saul addresses the object of his jealousy as "my son David" and, with streaming eyes admits, "Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil."

Saul never learned to control himself or to depend on God—to "be still, and know"—but he continued to look for help outside himself. The time came when it seemed that no living man or armies of men could help him. Nor would God answer him. At last, in desperation he called up the dead—only to be rebuked by Samuel for being disobedient so long that he could no longer hear the voice of guidance. Our virtues and our vices are cumulative. Which ones are we cultivating?

The weakness of Saul was the strength of David. David's belief in God was not an artificial thing. It was life itself within him. He was conscious of the Almighty as a living presence, a companion, a counselor, a guide, a refuge, an invisible conqueror with whom all things are possible. No matter what confronted David, he immediately found that God was the answer. He seemed to have no doubt whatever about his ability to overcome Goliath, the Philistine giant. To him it was opportunity to use divine power to the purpose "that all the earth may know that there is a God in Israel." And to the sneering, weapon-laden Philistine he replied, "Jehovah saveth not with sword and spear: for the battle is Jehovah's, and He will give you into our hand." David realized it was the Lord's battle. He was merely the instru-

ment, and we are told that David was so completely confident of victory that he "hastened, and ran" toward the giant Goliath.

Because of the completeness of his realization of his Creator as a protective power within him, David became sensitive to impending danger, dodging javelins and fleeing on occasion. We are told that Saul was afraid of David, because the Lord was with him and was departed from Saul. Yes, David lived in the presence of God. He continuously raised his voice in prayer and in praise. In his spiritual exaltation we even see him dancing before the Lord. To David, God is real—a rock, a fortress, a shield, a buckler, a deliverer.

Are we a Saul or a David? Wherein lies our weakness and our strength?

Do we actually believe that God is greater than any condition, or do we believe that a certain condition is greater than God? Do we have the faith that removes mountains or is our belief below "see" level? Do not *all* our weaknesses result from our failure to realize that the battle is not ours, but God's; that our part is merely to make and keep the way straight for His expression through us. Weakness disappears and strength increases as we realize that God is the answer to all problems. May we be able to say with David:

"He drew me out of many waters . . .
He brought me forth also into a large place."

JESUS SAID: *Ye therefore shall be perfect, as your heavenly Father is perfect.*

Love

Love is the best lubricant, the only one that keeps friction from wearing out life's machinery. Love will draw the world toward you and surround you with an atmosphere of success. It will bring you all the good things that make the joy of living. Its opposite will drive them away.

Do you wish to lessen the burden of others, to make light your own, and to increase your power for good? Then you must enlist under love's banner. It will always lead you to victory.

The secret of Jesus' power over men lay in His great love for them. As flowers are drawn toward the sun, men were drawn toward Him by the love that radiates to the utmost bounds of the earth.

The reservoir of love is inexhaustible. The more you give, the more you will have to give. It multiplies at the fountain and returns to you tenfold. By trying to make others happy, you increase your own happiness. By trying to lift the burdens of others, your own grows lighter. You cannot give love without attracting it to yourself. This is a natural law. The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe without which life would be a desert waste.

Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life.
—*Success.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 6, 1952

UNITY SUBJECT—*One Life in Christ.*

INTERNATIONAL SUBJECT—*A Fellowship of Many Followers.*—John 15:5-9; Phil. 2:14-16; Rom. 16:1-7.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; and *so* shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

14. Do all things without murmurings and questionings:

15. That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world,

16. Holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain.

1. I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ:

2. That ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.

3. Salute Prisca and Aquila my fellow-workers in Christ Jesus,

4. Who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:

5. And *salute* the church that is in their house. Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ.

6. Salute Mary, who bestowed much labor on you.

7. Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.

GOLDEN TEXT—*Herein is my Father glorified, that ye bear much fruit; and* so *shall ye be my disciples.*—John 15:8.

SILENT PRAYER—*We seek to know the Christ and to be conscious always of the Christ Spirit.*

In metaphysical terms the Father is the Christ Mind. "I and the Father are one." Jesus is the individual expression of the Christ Mind, here called the "true vine." The "branches" are the faculties of mind, and the "fruit" is the thought. The parable of the vine and the branches is one of the best known and most virile of metaphors. We may say that the heart represents the Christ Mind, and the circulatory system of arteries, veins, and capillaries the branches or faculties of the Christ Mind, and the blood the "fruit" or life—all together forming one indispensable and indissoluble system of humankind.

A severed artery or vein interferes with the life flow, and unless it is stopped life ebbs away. "Apart from me ye can do nothing." The arteries and veins have one function: to convey blood to the various parts of the body and to carry it back to the heart. As long as they do this, they fulfill their function.

Unused faculties soon atrophy. Inertia and non-use cause stagnation, corruption, death, and disintegration. Death is the supreme degree of inertia, its final triumph. We have accepted death as a fact of nature so universally that it has seldom been considered otherwise.

To abide is to continue. To abide in the Christ Mind is to continue to think constructive thoughts in harmony with Principle. The Scriptures teach that failure to use a talent or faculty meets with a reprimand from the Father-Mind. The overcautious servant buried his talent, and it was given to the servant who had used his talents to the best advantage. One faculty used to excess means that others must be left correspondingly undeveloped and lacking in vitality. Unless the neglected talents are developed through exercise the one that is overused tends eventually to crowd them out completely. Experience proves this to be a universal law.

To the Jews who entered into argument with Him Jesus said: "Why do ye not understand my speech? *Even* because ye cannot hear my word." Those who abide or continue in the fundamental principle of the I AM hear the constructive word and take it for their own. By so doing they gain true wisdom and understanding. When the thought or "word" of Truth from the supreme I AM of con-

sciousness becomes an abiding fact in our mind, we need no longer strive in external ways. We have but to express the deep desire of the soul, and it is fulfilled.

Transmutation is the process by which we abide in the Christ and lift our lower nature to the higher, spiritual sphere. Constant affirming, with faith in the I AM within us, establishes us more and more in the real strength of Being. That mankind is developing and evolving its spiritual nature cannot be disputed. Abiding or continuing in Spirit develops our various spiritual powers.

The power of love dissolves all that opposes true thought and smooths the rough roads of life. Love leads to joy, another good that man has sometimes been unable to realize because of his failure to fulfill the law of good. Few joyous or happy faces are to be seen on the streets or in any typical gathering of people. To be happy one must abide in the Christ Mind and give as little thought as may be to the desires of the personal self. A casting of all care upon the Infinite brings an end to worry and struggle and an opening of the mind to joy and peace.

The Christian ideal of service does away definitely with murmurings and questionings and makes of those who hold it fast in their daily lives "lights in the world." Selfless service is such a light, and the "word of life" to all men everywhere, ushering in the reign of the Christ in the world. All who hold this ideal and express it are members of the one life in Christ or eternal life.

QUESTIONS

1. What does the "true vine" represent? What

are the "branches"? What is the "fruit"?

2. What does abiding in the Christ Mind include?
3. How can we avoid external strife?
4. How can murmurings and questionings be overcome?

Lesson 2, April 13, 1952

UNITY SUBJECT—*True Understanding.*

INTERNATIONAL SUBJECT—*Thomas and the Risen Lord.*—John 11:14-16; 14:1-6; 20:24-29.

14. Then Jesus therefore said unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall

see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

GOLDEN TEXT—*Because thou hast seen me, thou hast believed: blessed* are *they that have not seen, and* yet *have believed.*—John 20:29.

SILENT PRAYER—*In understanding and in faith I gladly accept the truth that Christ is now risen in me.*

The meaning of Lazarus is "whom God helps." Metaphsically, the name may be interpreted as the spiritual strength that comes to us through our recognition of God as our supporting, sustaining power. When we fail to recognize God as the origin and support of our life spiritual understanding becomes weak in us, and we sink into materiality. To all intents we are dead to the truth of our own being.

Out of such a torpid condition of soul, the I AM calls forth the living Spirit of the Christ and reawakens by one word the consciousness of true understanding in man and the quickened perception of his faculties.

Many persons have periodic lapses of faith. The materialist explains these lapses by saying that every access of faith must be counterbalanced by a return to honest doubt if man is to remain normal and human. The only justification of honest doubt is given by Jesus in today's lesson: "I am glad for your sakes that I was not there, to the intent ye may believe." Honest doubt takes a backward step to make sure of its foothold before springing forward to higher ground. Only the Christ consciousness can make clear the landing stage of Spirit to one whose mind is trained in materialistic habits of thinking.

Thomas means "twins." Spiritually considered, Thomas is understanding, and the twin is Matthew, the will. The twin of Thomas is never mentioned in the Scriptures; his identity, Matthew, is spiritually perceived as the co-ordinating faculty.

Intellectual understanding assures us of the truth of our sense impressions. It says, "Seeing is believing." According to this dictum, if we should see written on a blackboard, "Two plus two equals six," we should be called on to accept as true a contradiction of the principle of mathematics.

Reason tells us that when the soul quits the body life is extinct and cannot be restored. If we have deeply loved someone who passes on, reason barricades the gateway of hope with the timeworn adage, "I shall go to him, but he will not return to me." The true understanding of the Christ Mind says plainly, "Lazarus is dead. . . . nevertheless let us go unto him." In other words, there is no absence of omnipresent life anywhere, and "he that believeth on me [the Christ life], though he die, yet shall he

live." The resurrecting power is a principle that can be called into action here and now; it is not a state to be attained after physical death.

Jesus talked directly from the I AM standpoint of knowing now and being now: "And whither I go, ye know the way." But Thomas, who represents the reasoning function in the realm of sense, cried out, "Lord, we know not whither thou goest; how know we the way?" Such seeking is but sense consciousness demanding that the unlimited status of Spirit be reduced to the limitations of reason. Jesus answers, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." The I AM in man, the center of attention, the identity, the simple I, is the open door into the kingdom of God. Whoever has thought much about the mighty power of his own "I," who has centered his attention on the majestic "me" within his own being has found the way to the Father. "From henceforth ye know him, and have seen him."

But Philip (the power of the word) says, "Lord, show us the Father." This faculty must, by acknowledgment that the word of the I AM spoken through it is not of the mortal but of God, be raised to realization of the omnipresence of Spirit. "The words that I say unto you I speak not from myself; but the Father abiding in me doeth his works."

After Thomas was shown the evidence he believed. After outer reason sees the works of the I AM, by means of faith and the word, it accepts Truth, but there is a quicker way to grow in faith and in spiritual understanding, a way that has nothing to do with intellectual reasoning and unbe-

lief. Jesus said, "Blessed *are* they that have not seen, and *yet* have believed."

We may receive spiritual inspiration from within. By prayer and meditation on words of Truth in the silence we may so open our consciousness to the inner divine presence that the necessary understanding, assurance, and realization of omnipresent life, light, love, and power may be given us to enable us to bring forth in our own life the good results that we wish to see manifested. This is much better than waiting to see the demonstrations of others before believing and before attempting to bring forth demonstrations of our own.

QUESTIONS

1. What is the meaning of Lazarus? Explain its application to individual life.
2. Is there any justification for doubt?
3. What is the negative, or materialistic, phase of understanding? Give examples of its action in the mind.
4. What is your interpretation of the statement, "He that believeth on me, though he die, yet shall he live"?
5. What is the true way of life?
6. In what relative order are the phases of spiritual understanding made active in the mind?

Lesson 3, April 20, 1952

UNITY SUBJECT—*The Way of Life and Truth.*

INTERNATIONAL SUBJECT—*Jesus and the Law.*
—Matt. 5:17-20; Mark 10:17-22.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

17. And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? none is good save one, *even* God.

19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20. And he said unto him, Teacher, all these things have I observed from my youth.

21. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

GOLDEN TEXT—*The law was given through Moses; grace and truth came through Jesus Christ.* —John 1:17.

SILENT PRAYER—*I realize that the way of life is the way of the moral law combined with divine love, and these are the ways that I take.*

The purpose of keeping the law of life is to fulfill our threefold needs. Body, mind, and soul profit by our conformity to the law of life. "Ye

shall walk in all the way which Jehovah your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." Nothing is said of worshiping God for the sake of holiness. Holiness comes with complete devotion. Meanwhile, we are to worship God because this attitude of mind and heart is best for us. By worshiping God we keep the way of life, for that way is the way of right living.

The phrase "a sane mind is a sound body" furnishes us with an ideal. This ideal of adult manhood and womanhood is impossible to attain and maintain apart from right living and thinking. Living aright and thinking aright results in what has been called "the unity of the Spirit in the bond of peace," and unity is the recognition of essential oneness. "Jehovah our God is one Jehovah." Oneness is absolute Truth. We whose understanding and attainment are as yet relative nevertheless progress toward oneness by virtue of our attitude toward the one God. As we learn to love Jehovah with all our heart and with all our soul and with all our might, we enter into the unity of Spirit and find ourself infolded in peace.

As long as heaven and earth remain as they are, the law that governs our well-being will remain constant. The keeping of the law will always be the price of our ultimate health of mind and body as individuals. The keeping of the law of love will always be necessary to the solidarity and progress of the race. The law of the Christ is the law of moral soundness no less than it is the law of love.

The Christ fulfills both requirements of divine law. "I came not to destroy, but to fulfil." We are not deprived of what we need for our well-being by the freedom we have in Christ. Freedom is power within and by virtue of the law, not outside the law. Abiding by the law, we are free from all the undesirable consequences of lawlessness. Furthermore, we are free to use constructively the power that comes from living in harmony with the requirements of our better nature. The "least in the kingdom of heaven" is he who, out of the clearer understanding that he gains by keeping the law, makes the smallest contribution to the good of all, to the progress of all. He who is "called great in the kingdom of heaven" is called thus because he uses the full power of his moral and spiritual integrity, the full strength of his understanding in extending the boundaries of the common life in the direction of Godlikeness.

The rich young ruler had kept all the moral commandments from his youth. He had refrained from doing anything that would injure others. He had honored his parents by obeying them, but had not gone further and applied their teachings in new or untried ways. His keeping of the law was purely negative, because he had kept to the old paths and did not extend the boundaries.

Jesus saw that the young man needed a change of attitude, that he should take one step entirely on his own initiative. He should sell whatever he had, give the proceeds to the poor, and follow the Christ as a fullfledged disciple. Such a radical departure from his habitual negativeness was too much

for the young man, and he "went away sorrowful."

This example of failure to "inherit eternal life" through reliance on tradition and an earthly inheritance is one that we may profitably take to heart. We need not only to keep the law by refraining from breaking it; but we need to put to good use the power that we gain through keeping it, so that others may see the advantage of the life that is law-abiding and be inspired to lead it.

QUESTIONS

1. What practical purpose is served by keeping the law of life?
2. What requirements must be met if we would realize our ideal of manhood or womanhood?
3. How does the act of loving Jehovah with all our heart, soul, and might react on us in our social relations?
4. To what is the keeping of the law of love necessary?
5. What is the meaning of freedom in Christ?
6. Who is great in the kingdom of heaven?

Lesson 4, April 27, 1952

UNITY SUBJECT— *Loyalty to the Highest.*

INTERNATIONAL SUBJECT—*Supreme Loyalty to God.*
—Exod. 20:1-6; Luke 14:25-27; 16:13-15.

1. And God spake all these words, saying,
2. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6. And showing lovingkindness unto thousands of them that love me and keep my commandments.

25. Now there went with him great multitudes: and he turned, and said unto them,

26. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

14. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.

15. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

GOLDEN TEXT—*Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image.* Exod. 20:3, 4.

SILENT PRAYER—*I of myself with the mind serve God.*

The world calls us continually to follow the way of the flesh. To strengthen ourself in the way of divine wisdom and power, so that we may live by the Spirit without heeding the call of the flesh, we need to renew our covenant with God again and again. Like the Lord's mercies that the Psalmist

acknowledged, our covenant should be renewed every morning. Over and over we should review the divine promises and proclaim our faith in God and our determination to let the life of God be fully expressed in and through us. As we do this, we become able to understand and demonstrate Truth perfectly.

The trained sculptor creates an image in stone, but it does not take special training for us to engrave images on the plastic medium of our mind. What we impress deeply on the mind substance remains there, making its influence felt in our life. What interests us or appeals to our feelings deeply impresses us most indelibly. It may be an external agent such as a movie that makes a lasting impression on us, or it may be a mental picture that is called up by the imagination. The latter is the most powerful influence with which we have to deal and often distorts otherwise true images in our mind.

Jealousy is not a divine attribute, but undeviating principle is. No lapses from principle are permitted in divine economy. Failure to observe divine law causes it to react on him who fails by a route that is none the less sure for being indirect. He who obeys divine law in mind, body, and affairs experiences spiritual freedom, and his children and their descendants find it easy to enter into the same heritage because of his faithfulness. He who loves God finds evidences of His loving-kindness on every hand.

The necessity of whole-souled devotion to the spiritual side of life is emphasized in the second text given for today: "If any man cometh unto me,

and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." There is no excuse for disloyalty to principle. No one can be a disciple half the time only; it must be all or nothing. Jesus quoted such an extreme example in order to emphasize that our first allegiance is to the ideal of the Christ. Since the Christ ideal includes divine love and disinterested service to all mankind, it includes also love of family and friends as well as love of the higher self. However, these are not to take precedence of the principle of the dedicated life.

Single-mindedness and persistence are also important in relation to possessions. "No servant can serve two masters." One is enough for any man. So-called public servants who serve all alike nevertheless have one master: the ideal of service in their own minds. No one devotes himself with equal zest to the manifest and the unmanifest. The realm of form and the realm of ideas are not compatible. Ideas are capable of producing material wealth when they are held in mind until they are clearly understood and then acted upon. An idea made manifest is a completed accomplishment; and although it may arouse the mind to entertain another idea, in and of itself it goes no further.

The Pharisees represent thoughts arising out of the subconsciousness that bind man to external forms without giving him understanding of their real meaning. Thoughts like these attach themselves to the manifest realm (they are "lovers of money"). They lead man to justify himself in the sight of men.

The race thought is concerned with what "other people" do and think, and it spurs one to copy the race example. This example is "exalted among men," but not with God.

QUESTIONS

1. Is it helpful to us in a practical way to rededicate ourself to God often?
2. How are images engraved on mind substance?
3. In what respect is jealousy attributable to God?
4. How is spiritual freedom won?
5. Why is half service unacceptable?
6. Is loyalty divisible by two?

How to Write, Telephone, or Telegraph to Unity:

1. To write, address Unity at *Lee's Summit, Missouri,* for prompt delivery.

2. To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained), and Unity's telephone number: Baltimore 4720.

Unity School of Christianity
Lee's Summit, Missouri

(18 miles southeast of downtown Kansas City, Missouri)

Silent UNITY

Steadfastly beholding the good, I am illumined by the Holy Spirit within.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

My Help Cometh from Jehovah

SO MANY TIMES in the past I have wanted to write and tell you how much good I have received from the wonderful Unity publications.

I thank God for all the healings I have had and the peace of mind I receive when I read and study Unity teachings. I just do not know how I ever did without it all.

Your writers seems to be able to express the true meaning. I'm sure they write from the soul.

Once more, in closing, may I say, "God bless you, one and all."—*S. N., Oregon.*

I WOULD LIKE to re-order UNITY magazine. I have gotten so much more out of living since I took up Unity a year and a half ago. I had a very difficult challenge to face a year and a half ago, and that is why I took up Unity. Today I have more peace of mind, thanks to your wonderful work and prayers. Thank you very much, and may God bless all of you.—*Mrs. T. W., Oregon.*

MY USING the prosperity bank plan has been a great blessing to me. Sometimes when the old worry re-

garding finances creeps into my mind, the thought of my little bank along with a silent prayer clears my mind at once. I find that my money goes farther. In fact, sometimes I find that I have more money than I can account for. So God is good. We only need to believe and trust Him.—*Mrs. H. L., California.*

INCLOSED IS $1 for UNITY for another year. I could not think of being without it. It is such a help in my life. May God bless all who contribute to it and are doing such a good work in that way.—*H. B., New York.*

I Will Come and Heal

I WANT to tell you about a wart I had on my arm. I was continually picking at it. One day I said, "I wish that thing would go away," and the thought came to me, "Why not let God heal it?" So I lost all desire to be fooling with it and when I would think of it I'd say, "Now that is no concern of yours. That's God's business." That was about six weeks ago. The wart is gone. Thanks to God.—*Mrs. H. C. F, Texas.*

TEN YEARS ago as I lay on the operating table, one of the best eye doctors in Ohio decided to remove one of my eyes and put in an artificial one. I said, "No you don't. I'll trust my eye in the hands of the God who made it. He can restore my sight." They told me I would go blind in both eyes if this one were not removed. I still said, "No, I'll trust in God" and today I am writing to you without any glasses and with both of my original eyes.

Thanks be to God. I know He is a healer.—*C. R. W., Ohio.*

I WANT to tell you how very grateful I am for your prayers. At the time I called you, I was blind and in severe pain. My doctor said it was glaucoma and not much could be done for me. I turned to prayer and sometimes in the night as I lay and suffered I tried to pray. Somehow I felt sure that I would see again and I did. I'm so very thankful that I can hardly express my feelings.—*M. H., Kansas.*

Filled with Plenty

I MUST tell you of one experience of late. After having a very good summer, my business gradually increasing monthly and making a good profit, suddenly a whole week passed and scarcely a customer came in. I couldn't believe it. When one has to meet monthly expenses one can become panicky so easily. But each day I studied more and more and kept declaring there was plenty, plenty for all. But about the seventh day of no business was too much for me. I felt myself enveloped in gloom, much as I tried to resist it. In the late afternoon a dear old lady came in. She, too, has studied Unity. I unloaded on her. She just responded: "This office is filled with love and plenty, there is no want, your prosperity is here now." She quickly left, and I am sure she held the thought for me. Next day eighty dollars worth of business came to my office, and since then I have been so busy I have had to work until 9 o'clock each night to keep up with it. Perhaps I required a lesson again. Anyway it has been a wonderful one. I pray I will never again allow gloom to engulf me. —*C. S., Canada.*

THIS IS my first prosperity bank, and using the drill certainly has been a wonderful experience. Our son's long illness had nearly drained us financially, and the day the bank came I had less than a dollar. I put in a dime and blessed it, and from that day I have been blessed in many different ways. A former employer gave me some typing to do and paid me in advance. My mother sent ten dollars in a letter. My husband, who works on commission, has almost doubled his income for several weeks now, and we were able to get a good used car that we need. The most blessed thing of all is seeing our son recovering so completely. Yes, God has blessed us, and I am so grateful for your help. Please send me another bank, and may God bless you for this wonderful work you are doing.—*Mrs. R. O. A., Georgia.*

THE PROSPERITY BANK DRILL just works miracles for us and has really kept us going during the past year. Due to my husband's accident and inability to work, our income is about one third of what we are used to. But the bank has been a lifesaver for us. I cannot begin to tell you the varied and miraculous ways that money comes to us all the time. It is just amazing. Once or twice we have gone into a slump, but by holding fast to our faith, money has started to pour in again.

It is now a part of our living to know that we can tap this wonderful source of supply for all our needs. I never worry anymore about our needs of any kind, and neither does my husband. We just rest in the thought that God knows our needs

and desires and that they will be supplied if for our good.—*Mrs. P. A. M., New York.*

Hearken unto Me

I HAVE had wonderful results with this bank. I had been praying for some part time work to meet the needs of my family. Having some extra time, I asked God to lead me to some place where He most needed me. At first the results were discouraging. I asked for work and there was none to be had as clerk, waitress, so I fretted for a short time and then applied my Truth teachings. I simply said, "God, I am asking you to lead me, and wherever you want me to be I shall be satisfied." A week, two and three went by, but I refused to worry. Then the phone rang one day, and it was a doctor's wife who has five children, only one in school. She asked if I would help her out as she needed someone badly. I accepted without questioning myself as to whether or not I wanted to do housework. I dressed neatly, and they came after me. After two weeks of it, I knew why God didn't let me clerk or do anything else. She told me after the first day I was a God-send to her. She has a large home and needs dependable help. I can bathe the baby, help her with the cooking and baking. Her children just love me, and most of all, I am making as much as clerking. My hours are good for I am finished at 3 in the afternoon. And I work only five days a week. Isn't it wonderful? She lets me drive one of their cars to and from work each day, and I simply say God does

answer if we but trust Him.—*Mrs. C. M., Wisconsin.*

Love One Another

I SHOULD like to tell you of one demonstration in particular that occurred while using this bank. I teach a group of young people in our Bible school. They are very active and very lovable, and I enjoy them so much, but it has been difficult to keep discipline during the teaching period of forty-five minutes. During the use of this bank, I placed them and the situation lovingly in the hands of the Father and then visualized them as His loving children, which of course they are, and therefore, giving perfect attention at all times. God has answered my prayer. We now have a very quiet and attentive lesson period.

Will you kindly mail me another one of your prosperity banks?—*M. R. B., Iowa.*

His Truth Is a Shield

I LOST the little platinum stem off my watch and I was concerned, because this particular kind of stem is expensive and hard to find right now. I looked every place I had been and as I had not been away from home, I felt it had to be found. I immediately stated that nothing is lost with God. Then I looked down on the sidewalk at the side of our home, and there lay the little stem. I said, "Thank you God," because it was a miracle that so small a thing should lie there two days and not be gone or tramped on.—*F. H. M., Ohio.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union; Frank Conner, 10885 Santa Monica
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd.
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—C Leroy Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Robert Hulbert and Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Frederick Robinson, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory; Vera Stenen, 5745 Woodman Ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagles Hall
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
Hartford—Faith Cornwall, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 Broadway
Delray Beach—Frances Jarrell, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club
Ft Meyers—Ann Werner, 829 1st
Jacksonville—Wm & Bonnie Grenson, Lomax at May
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club

St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parrish House
Chicago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Unity, (col) 1129 E 45; Henrietta Gorden (col) 4307 S Mich
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, Court & Berry
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4370 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 No 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, I W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Oliver

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1130 N 9

CANADA

London—Herbert Nicklin, 324 Central
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Regina—Unity, Wascana hotel
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

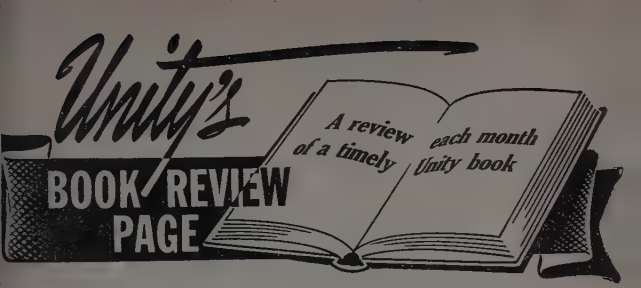
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



You and Your Child

By Zelia M. Walters

This book was written by one of Unity's most popular authors. In it she presents many practical ideas to be used in giving children the Truth approach to life. She does not attempt to lay down fixed rules, as she feels that each child should be treated as a separate individual. She seeks to help parents establish an understanding relationship with their children and teach them honesty, self-control, courage, and obedience in an enlightened manner. The book deals with specific problems, and the suggestions it contains are the result of Mrs. Walters's long association with children in school and in her welfare activities.

In the chapter "Habit: Bonds or Wings" she writes, "Prayer as a habit may seem somewhat a mechanical thing in the early years. The child learns and says a prayer. But even a small child can learn to pray. . . . If you foster this prayer habit through the years when he is small enough to kneel by your side, you may be sure it will go with him through times of doubt and stress."

(*You and Your Child* is $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English*	1.00
	Letters of Myrtle Fillmore — *German, Spanish, Russian, French, Dutch*	1.00
	Lord's Prayer, The — *German*	.25
	Mental Equivalent, The — *German, English*	.10
	New Ways to Solve Old Problems	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Directions for Beginners — *Spanish*	.10
	Jesus Christ Heals	1.00
	Six-Day Healing Practice, A	.25
	Truth Ideas of an M.D.	1.00
	You Can Be Healed	1.00
For the Home	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Finding the Christ — *Russian, German, Swedish*	.10
	Have We Lived Before?	1.00
	Household of Faith, The	5.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Book of Silent Prayer	.50
	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Silence, The	.50
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Crybaby Kangaroo (for ages 4 to 8)	1.00
	Jet's Adventures (for ages 8 to 12)	1.00
	Jet and the New Country (for ages 8 to 12)	1.00
	Teach Me to Pray (for ages 4 to 11)	1.25

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	.10
Be at Peace	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Daily Resurrections	.10	Preparation for Easter	.10
First Things First	.10	Protecting Presence, The	.10
For Thy Benediction	.10	Recipes for Living	.10
Gift of Immortality, The	.10	Sanctuary	.10
Gift Imperishable, The	.10	Song of Life, The	.10
God Is Blessing You Now	.10	To Them That Ask	.10
Great Helper, The	.10	Way of Faith, The	.10
		Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Enjoys Vacation at Unity School

"When I was at Unity this summer," writes one of our friends, "it was my privilege to attend many of the Training School classes as a person not taking them for credit. And 'unity' was exemplified wherever I went. It did not matter if it was in a classroom, in the cafeteria, during early-morning exercises, or just talking with someone in the office, there was always that feeling of oneness. Never has my vacation been so thoroughly relaxing and spiritually beneficial. To show my appreciation for enjoying the benefits at Unity, I am inclosing a check to be used where it is most needed."

Although you must write immediately in order to register for the first term of the Unity Training School, April 21 to May 16, there is ample time to enroll in any one of the other three terms, which will be held as follows: second, May 26 to June 20; third, July 14 to August 8; and fourth, August 18 to September 12. For complete information write to the Registrar, Unity Training School, Lee's Summit, Missouri.

Leaves a Blessing for Others

Unity receives many interesting letters from friends telling how they are helping to spread the Truth message. This letter came to us from Georgia:

"For years we have used *God Bless This Automobile* [the Unity automobile blessing card], and when we trade in our car for a new one we always leave the card in the old car under the rug, knowing that some day the new owner will find it and real-

ize the blessings left for him and all with whom he comes in contact on the highways. I have left cards in other cars—the owner not being aware of it—so I am in need

of more cards to help pass on His blessing in this, your great thought of love for the world."

Our friends often write to us of the assurance of protection the automobile blessing card gives them. These cards are priced at 2 cents each, and you may obtain them by writing to Unity School of Christianity, Lee's Summit, Missouri.

In Appreciation for Divine Protection

"Dear Unity: When I wrote to you about a week ago that I received understanding from the book *Effectual Prayer,* by Frances W. Foulks, I began to wish I could send you $50, so that others who are new to Unity and do not know how to pray could also benefit from this wonderful book. But I just couldn't see how I could even manage it."

This Unity friend goes on to tell in her letter of a trip that she and her husband and some friends took into the mountains. "I am usually very nervous when riding through the mountains," she writes, "but when we left I put each of us in God's care and I enjoyed every minute of the trip. I only tightened up once on the trip, when my woman friend brushed fenders with another car, and we were on the outside of the road with a sheer drop of a half mile or more to the bottom of the canyon. I immediately thought: 'That wasn't loyal of me, Father. We are under Your protection, and I do trust You.' Then I was relaxed, even when we later rolled down the last hill onto the desert, and my friend suddenly began to fight for control of the car. The brakes had stuck, and only by using the emergency brake and rolling off the road onto the sand could she stop. Her husband drove the rest of

he way home. We did not meet another car on the road through several hours of driving. . . . We had only a few stops at main boulevards in the towns that we passed

through, and in California on a Sunday that was something of a miracle in itself.

"I now realize that if I could have such complete trust in God's protection it certainly wasn't loyal of me not to have the same trust in His providing for us. So I am inclosing with this letter my husband's last pay check, which will cover the amount I wanted to send. Please use this to send *Effectual Prayer* to the next fifty persons who write that they are new to Unity and want to learn how to pray."

Effectual Prayer is priced at $1 a copy.

Radio Announcer Studying Unity Teachings

The many persons who work together to spread the Truth message find that in their daily association with its practical teaching they use many of the principles and ideas often unconsciously. One man who has been handling the "Unity Viewpoint" lessons for a radio station in the South wrote to us recently of his experience:

"I am working very closely with the local Unity leader and have just completed reading H. Emilie Cady's book *Lessons in Truth*. I shall very shortly be sending for full information regarding your correspondence course. Since I am handling your 'Unity Viewpoint' each morning, it behooves me to know all I possibly can about your particular teachings in the matter. I say this because, without actually knowing it, I

have been preaching and teaching Unity viewpoint for years in various parts of the country."

If you would like to have a radio schedule giving the time and stations of the "Unity Viewpoint" broadcasts, you may secure it from the Radio Department, Unity

School of Christianity, Lee's Summit, Missouri.

Unity Workers Hear Address by Canadian Religious Leader

Recently the workers at Unity headquarters were addressed by Dr. Albert E. Cliffe, one of Canada's best-known religious lay leaders. Doctor Cliffe told of his introduction to Truth at the age of forty-nine, when he was in poor health and read a metaphysical book that enabled him to change his life and bring about his healing. Its teaching inspired him to establish classes now attended by thousands, to write two current best sellers, and it has helped to make him the revered personage that he is today.

Doctor Cliffe mentioned being delayed once in a Montreal traffic jam. His ten-year-old grandson commented, "Everything that happens is caused by something that we do."

Thinking this an unusual statement for a young boy to make, Doctor Cliffe asked, "But where did you get that idea?"

"From *Wee Wisdom,*" the boy replied. "The stories in *Wee Wisdom* show that the things people do cause other things to happen. If we do something good, something good happens to us."

Doctor Cliffe remarked to the audience, "Oh, how much it would have meant to me if I had learned about the law of cause and effect when I was ten or twenty or thirty or even forty!"

And this is why Unity people feel that it is a privilege to send *Wee Wisdom* to children. They know that children who grow up with *Wee Wisdom* and its character-building stories have a "head start" toward being a positive influence for good and living a richer, satisfying, more useful life. A subscription for *Wee Wisdom* is $2 a year and may be secured from Unity headquarters, Lee's Summit, Missouri.

Think not about what you are going to get, but about what you can give. Ask for opportunity to give, and give, with all your heart all you have got, knowing that you cannot fail to get what your desire calls for. You cannot fail to get back what you give out.—*Gardner Hunting;* Working with God.

How to Use Daily Word

Many persons begin and end each day with *Daily Word.* Some read the lesson at the breakfast table; others read it on the bus or streetcar; still others have it handy to glance at during the day. If you are one of these persons you already know how to get the most out of *Daily Word.* But if you are not familiar with *Daily Word,* we should like to explain something of the purpose of this little magazine.

Daily Word's purpose is to present Truth—good, constructive ideas—in practical terms; to act as a guide to right thinking; to give the reader a new approach to life and to God.

What do we mean by "using" *Daily Word?* Let us suppose you read the affirmation and lesson in the morning and you think of them as you begin your day's work. Then during the day you must perform an unexpected or dreaded task. You think of your *Daily Word* lesson, and your response is positive. Perhaps you must meet an unhappy situation calling for grace and good humor on your part. Again the *Daily Word* lesson comes to your rescue, and you handle the situation successfully.

Daily Word can help you in many ways. And as you use it, you are united in prayer with persons from every walk of life. When persons think and pray together they are filled with power greater than any human power. They are filled with the power of God Himself. If you have never read *Daily Word,* why not order a subscription today? Or if you now have this magazine, perhaps there is someone to whom you would like to send a subscription as a gift. *Daily Word* is only $1 a year for 12 monthly issues.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Signs of Spring

April showers, buds swelling on the trees, new life and growth apparent everywhere—these are signs of spring. And through the years Easter, the time when we celebrate the Resurrection, has come to be associated in our mind with this new growth.

Jesus was very much aware of the vital life force within Him and of its power in the world. He so unified Himself with this power that it could not be taken away from Him, even when He was crucified. And this same power dwells in you and me, as it did in Him.

At this time each year it is well for us to become conscious of the mighty power within us that is constantly ours if we recognize and use it. We need often to return to the source of our life and to remind ourself that we are one with God's life and substance.

At Easter time Unity people like to send greetings to their friends to help remind them of this power. They like to send messages that are helpful and encouraging, that can be used all during the year. For this purpose Unity School has a collection of greeting booklets that are especially appropriate for Easter giving.

Although Easter is almost here there is still time for you to make your selection from the titles listed below:

FOR THY BENEDICTION—Unity's newest greeting booklet. A collection of prayer-poems by Frank B. Whitney.

The Protecting Presence
Preparation for Easter
Be at Peace
The Land Is Bright
The Song of Life
The Good News
Daily Resurrections
To Them That Ask
Recipes for Living
Where I Am King
The Gift of Immortality

These booklets are priced at 10 cents each, 12 for $1, and come with attractive envelopes for mailing.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

ATTENTION SUNDAY-SCHOOL TEACHERS!

Do you sometimes feel inadequate to supervise the religious education of children? Perhaps your responsibility for giving them just the right teaching to help equip them for happy, successful living seems at times to weigh heavily on your shoulders. But assuredly you are equal to your task, for the very fact that you have been led to these duties is proof that with God's help you can give just the right message to your class.

To aid you in your lesson preparation, Unity publishes the *Unity Sunday-School Leaflet,* a weekly paper designed to offer children lesson material that is easily understood and applicable to everyday life. It is also interesting and instructive to young people and adults, containing the following features:

The Bible text of the International Sunday School Lessons
The lesson in story form
What the lesson teaches
Metaphysical interpretation of the lesson
Questions about the lesson

In addition to the section for pupils, the *Unity Sunday-School Leaflet* includes a four-page "Teachers' Section," which gives suggested reference material on the lesson as well as definitions of Unity terms taken from Charles Fillmore's writings. The weekly issues of the *Leaflet* are mailed once a month and they will come to you for twelve months for only $1. Order your subscription today and avail yourself of the help that the *Unity Sunday-School Leaflet* can give to you and your pupils.

Unity School of Christianity

LEE'S SUMMIT, MISSOURI

ARE YOU SEEKING PROSPERITY?

You may reply to this question with one of your own "Well, who isn't, in these times?" The right answer to th problem is that you can be prosperous if you truly want to bc And here is a sure way for you to claim the good that Go wants you to have.

Unity's Prosperity Bank plan can help you apply God's ur failing law of prosperity in your life. To follow this plan, yo deposit a coin in the Bank each day for seven weeks, blessing it with the prayer printed on the Bank folder. During the drill period you seek to acknowledge God as the source of your supply and to cultivate an awareness of His ever-present substance. The amount you save may be used to send UNITY subscriptions to your friends, and by sharing your good with them you open the way for blessings to come into your own life. Use the coupon below to send for your Bank today.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wi me for a successful demonstration. I will use the drill seven weeks a save $3 for the three UNITY magazine subscriptions (one year each listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

April 21 - - YOUR OPPORTUNITY

Would you like to know more about applying the teachings of Jesus in your everyday life? Would you like to enjoy fellowship with other persons who are making a systematic study of the Truth teachings?

On April 21, the Unity Training School will open its doors for the twenty-second year. While the primary purpose of the Training School is to prepare men and women for the Unity ministry, it is open to all who wish to study the principles of Truth. It offers you a wonderful opportunity to find spiritual renewal while you vacation on the beautiful grounds of Unity School. There will be four 4-week terms; but if your time is limited, you may register for one, two, or three weeks of any term you desire.

The curriculum of the Training School will include classes in Bible study and interpretation, study of the basic Unity textbooks, and instruction in spiritual counseling. And students will find ample opportunity for relaxation and enjoyment. They may attend the daily exercise classes, swim in the large outdoor pool, play golf or tennis, or go for drives and walks through the beautiful countryside.

Dates for the terms are: First term, April 21 to May 16; second term, May 26 to June 20; third term, July 14 to August 8; fourth term, August 18 to September 12. For a *Prospectus* containing full particulars about accommodations, class schedules, and so forth, as well as photographs of the Unity buildings and grounds, write to the Registrar, Unity Training School,

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Garrett Biblical Institute
% The Library
Evanston Ill U

The Power of Easter

Harriet Day

Let Easter fill your heart with hope
And lift your eyes to springtime cheer:
For Christ, our Lord, from death arose,
And spring defies the wintered year.

Let Easter teach your grieving soul
That loved ones live beyond the tomb,
That death is immortality,
An open gate, another room.

Let Easter free your thoughts of fear
That war has vanquished all of peace,
For Christ victorious over hate
Has earned a bitter world release.

So may your weary spirit be,
Through trust in Him, again restored,
And Easter bring you joyous faith,
Triumphant as the risen Lord.